# RELIGIOUS.

Interesting Church Services in New York, Brooklyn, Washington, Poughkeepsie, Trenton and Other Cities.

### SENSATIONAL SERMONIZING

Opinions of the Pulpit on the Drama, the Vulgar Press and National Affairs.

Yesterday was one of those peculiarly agreeable days which are always welcomed as foretastes of approaching spring, and the result was, at least in one direction, that most of the metropolitan churches were well attended. As will be seen by the reports arses, taking as the subject of their sermons as secular subjects, and treating their themes

### RELIGIOUS SERVICES IN THIS CITY.

ST. PATRICK'S CATHLDRAL

on by the Very Rev. Dr. Starr, V. G. resterday being Passion Sunday the images and dures of the crucifixion were velled in token of parning. The Cathodral was crowded to overial religious grandeur and solemnity. The Rev. Mr. McGean was the officiating clargyman. the conclusion of the first gospel the very Rev. Dr. Starr, V. G., preached a sermon, taking his text from St. John vin., 46-49—"Which of you convinceth me of sin?" The reverend gentleman observed that

ils being Passion Sunday it was sacred to the inferings of our divine Saylour, and hence we wind him giving certain explanations when subscied to the crucity of the Jews. They dishonored im, and even attempted his life by casting stones him. For that reason this was called Passion Sunay, the images and pictures of the crucifixion were swered and velled and the remainder of Lent was busecrated to the glorious mystery of our Saviour's assion and to mourning for this death. The gospel the day was part of the discourse delivered by our essed saviour in the treasury of the Temple. He reviously on many occasions asserted the truth of its divine mission by the miracles He performed be celebrated in the Cathedral; that megyric would be delivered by the Rev. is S. Freston, of St. Ann's church, and that the ion on the occasion would be appropriated flossph's Home, a new institution opened last an asylum for respectable aged females, uncharge of the Sisters of Charty. At the ry Mrs. Grosz sang a very sweet interpretation of the Are Maria, by the organist, Mr. Gustavus Z. The mass performed was by Sallieri, for loces. The services terminated shortly after o'clock.

CHURCH OF ST. JOHN THE BAPTIST.

Potter. desiant Episcopal Church of St. John the m Murray Hill, corner of Thirty-fifth street the regular preliminary services, which were sted by Rev. Dr. Duffle, assisted by Rev. Mr. the Bishop preached a sermon from the text lans II., 6, 7:—"As ye have therefore received those wao are careful to read the coriptures and act up to their letter, but given to gross violations of their spirit. He characterize the Scriptures as so plain that even those who run may read them, and equally plain the fact that the doctrines, creed and players of their church were based on the principles and traths of the Bible. He defended the ormula of their church as full of these truths. Why should they not have a liturgy, a ritual embly lying their faith? Why should they not have 9 hook of common prayer, through the chosen wais of which they could lift up their voices in 907 mention or thankfulness to the great Jebovah; The origin to the thankfulness to the great Jebovah; The origin to be thankfulness to the great Jebovah; The origin to be thankfulness to the great Jebovah; The origin to be thankfulness to the great Jebovah; The origin to be thankfulness to the great Jebovah; The origin to be thankfulness to the great Jebovah; The origin to the thankfulness of the formula for their worship as to show the importance of some settled faith. Many groped through file with no cortain religious convictions. They were the the marrier at sea without a commass. He enforced the necessity of having a settled faith and iving a may parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in any parisan spirit. He was not here preaching in ac

# BLEECKER STORET DUVERSALIST CHUNCH.

Sermen by Rev. Day K. Lee on "The Wosders of Lite."

The Rev. Day K. Lee delivered a sermen on this subject lest evening. He took his text from St. John 12., S. In referring to the blind man whose sight was restored, the story of that miracle, he said, was restored in the simplest words to bring the some and its characters before his hearen-and make them see and feel R. The chapter was so

natural It seemed modern, and so full of divine and human life that it convinced every embylitened mind of its impiration. The preacher mentioned the wonders of life brought out by the billed begger's heart and revealed to him, and passed to speak of the wonders of an intellectual and moral life and the goodness of dod now and forever unfolding them. The billed promise of greater wonders to eight on the great of the contrast the promise of greater wonders to eight on the great of the promise of greater wonders to eight of the wonders of intellectual life and what they will be forever. "Me every man we may ask," is not this he that sat and begged?" Here is a call, sitting on the carpet, and low helpless, how bitnst to all thought and knowledge, to God and heaven? Contrast the will be will be forever. "Me every man we may ask," is not this he that sat and begged?" Here is a call, sitting on the carpet, and low helpless, how bitnst to all thought and knowledge, to God and heaven? Contrast the will be will be greater? What is little begger to the wonders of the will be will be distance between them? We old the distance between them. We old the distance between them? We old the distance between them. We old the distance between them is a life begger to the word them. The bill the went to the same transfer to the will be distance between them is a life begger to the word them. The bill the went to the same transfer to the word the well the begger to the word the well them. The bill the well the well the well the well the well them. The bill the well the wel the bitted beggar's heart and revealed to him, and passed to speak of the wonders

### ALL SOULS' CHURCH.

The Church-What It Is and What It I, Not. eries of six Sabbath evening lectures at All Souls street. The subject of the initiatory discourse was amounting his text the reverend gentleman ancomposed mainly of statements of his opinions of religious truth. The text was taken from the first
iligious truth. The text was taken from the first
chapter of the Epistle to the Ephesians, at the
twenty-second and twenty-third verses:—"And
hath put all things under His feet, and
gave Han to be head over all things
to the Church, which is His body, the fuiness of Him
that filler all in all." There was a time, said the
speaker, when any child who might be asked, what
is the Church; would answer that it was Christ's
fold, in which were contained all who were to be
saved. In order to this answer being satisfactory
it would be necessary that both questioner and
the saved of the saved."

"Christ" and "to be saved." that also was the Church. It was a school. Christ ild not come to contradict the teachers which were already in existence, but to add new light to that which already existed; he did not come to supersede the teachings of life experience and reason. The world was a school before the Church came into exnize the flasting moral sentiments of the world into something fixed and to make them institutional and perfect their connection with God—to crystalize the trembling fluid of speculation into conviction and to establish a ritual and a worship. The Church was a place for religious sentiment, having for its object the drawing of the souls of men into intercourse with the heavenly world.

## CHAPEL OF THE UNIVERSITY.

foot? And he said to me, Until two thousand and three hundred days; then shall the sanctuary be cleansed." It is perfectly evident from reading tiffs question and the answer, that the time namea is the length of the whole vision which he proper had just seen, of the ram and the he goat, together with the little horn which became exceeding great. By reading the verses that follow it will be seen that Gabriel, the angel of God, was commanded to expound the vision to Daniel. He therefore informs him that has full mith two horns significated to be four kingdoms. These were Egypt, Syria, Thrace and Mincedon. To the last of these belonged the west, out of which arose the Roman empire, pagan and papal; and this was signined or the exceeding great horn—a power which was to stand up, against the Prince of princes, that is, against Christ, and was finally to be broken without has—that is, without human power. Thus we see that Persia, Greece and Rome are embraced in the vision. Consequently the two thousand three hundred days must be understood as meaning years, and as reaching to the great day of the glorious appearing of Christ. Gabriel explained the symbols of the vision but not the time which is given to measure it; for lame! fainted, and could have no more at that time. But by reading the mith chapter we learn that the same angel was sent to him again to complete his instructions, and in doing so he gives the important prophecy of the swenty weeks, which are universally understood to be weeks, which are universally under

and the state of t

wenty years ago Rev. Dr. Martin was con the lible. The earther chords from Persia came from a lower grade of civilization and could not succeed. The Roman Catholic missionaries, though many of them did good work and were zeasous Christians, failed; they did not give them the Biole, nor were they supported by political power or commercial enterprises. Now things have greatly changed china is feeling her increasing competition with the great powers of the world. Russia, England and France have become near neighbors, but they are considered dangerous and encroaching rivals. The Americans are looked upon as the national friends of China, and the enourie is desirous of entering into closer relations with us. The treaty of 1868 secures the privileges of missionary abor, and while twenty years are there were not four hundred native (hinese Christians, their number pow exceeds four thousand. They contribute to missions and some of them even support christian ministers of their own milloudity. The lecturer then gave some interesting details of his own missionsary experience produce the mand gave a graphic description of the Cainese character. He chosed by impressing upon his nearers the necessity and importance for ourselves, and especially for New York, as the eye and heart of the American continent, of planning Christian civilization on the west coast of the Parine, face to face to our own shores.

# ST. JOYAY'S, TRUNKTY PARISH.

The Rev. Dr. Mix preached an eloquent sermon last night, at 'his chepel, in behalf of St. John's Guid, a society of young men attached to this place of worship, and who attend to the wants and distress of the nunerous poor in that district. The chapet was filled to repletion. The chopet was filled to repletion. The chop—a remarkaty of the one—aver selections from the Oratorio of Elijah and the "Giorio," from Mozare's Twy firm Mass, with wonderful beauty and precision, or der the direction of Dr. James Pech, who presided a the organ.

## RELIGIOUS SERVICES IN BROOKLYS.

Eight Rev. Bishop Littlejohn en Paid Singers and Free Churches.
This is a church to which the stereotyped phrase,
"a large and fashionable congregation," dess not This is a church to which the stereotype phrase,

"a large and fashionable congregation," does not apply, or rather epoples but in part. No sone who was present yesterday would donot that the congregation was target, for there we've not essert for gaining and the property of the part of the pa

PLYMOUTH CHURCH. Scrmon by the Rev. Henry Ward Be ourse last evening. The miracle of the blind man, le length on the manner in which the Jews

ony in the river a

## RELIGIOUS SERVICES IN NEW JERSEY.

of the usual order, were performed by the pa

Jersey City.
In St. Mark's Episcopal chirch vesterday a sermon was preached by the Rev. Dr. Matson, who took for his text the following from Hebrews XIL, 16, 17.—"Lest there be any fornicator or profane his birthright. For ye know how that afterward, rejected, for he found no place of repentance, though he sought carefully with tears." The preacher was severe in his denunciation of the felly of sacrificing for some pattry preacher was severe in his denunciation of the felly of sacrificing for some patry present gate all that a Christian should hood dear in a future state. The corruption that exist among politicians is a sad example of the obb of monethy; so that we have arrived at a period when very state confidence can be reposed in man holding respondible offices, and there is great reason to fear man in a very low years the corruption will have worked such a total depravity that no dependence can be pieced on the government of the country. There can be no question whilever that Manmoon reigns triumpland, and there can be like wonder that in such a state of things religious is in great peril. Another subject on which the Ebraket twent with great forth and efficient was the disregard and almost total profunction of the holy slate of marriage. Who can led the anxieties and mental suffering endured by the chiler of a family who finds himself onable in these distressing times to provide for his challent the are necessaries of life and whose some of vigateousness forbids his committing an inhawful and state of the kingdom of heaven must be attained by violence. The precacher concluded by exhorting his loaders to keep always in mind their esternal welfare and coware lost they conferently be attained by violence. The precacher concluded by exhorting his loaders to keep always in mind their eternal welfare and coware lost they coarse in the resent that the improvement in the present.

In St. Peter's cauche a serinon was preceded by the Eav. Dr. Wiscaman on the passen of christ. For recapitulated breach as serinon was preceded by the Same errine, according to the Aposile Paul, when they commit an . Had the Jows known and christian was carried, according to the Aposile Paul, when they commit an . Had the Jows known and christian are failured and serinon. Newarth.

Again was there a grand turnout of the church.

es and the taking up of another collec-

# The reverend gentleman concluded by calling on his congregation to praise and glorify the Lord for making our land "great, glorious and free." Bishop Odenheimer will administer confirmation in this church on the 18th of April. A very large assemblage was addressed this afternoon at Taylor Hall by a temperance advocate named Mr. Edward Carswell, of Canada.

## RELIGIOUS SERVICES IN CONNECTICUT.

To-day has been one of the finest of the seas and the churches were all attended by large cons

The Rev. William Patton, D. D., of New Haven, officiated at the North church in place of the pastor, the Rev. George Richards. The Rev. Dr. Warren, of Roston, a member of the Baptist church. His subject in the morning was "Missions." At Trinity church the Rev. V. S. Clark prached in the morning from the text, "Bring forth, therefore, truits meet for repentence," and in the evening on the message to Ephesias—two very able sermons. The augel trio from "Elliaht" was finely rendered by the choir at this church. In the evening the Rev. Dr. N. S. Richardson, rector of St. Paul's, preached at Christ church, and the Rev. Mr. Falkner, rector of Christ church, preached at St. Fanils, There were the usual services at St. Joan's church, the rector, the Rev. E. W. Marcy, officiating. Both of the Methodist churches were well attended und the services were interesting. The evening ricottness at all the churches were large. A law brocher of the Methodist church preached at the Advent Christian church at two P. M. Large congregations attended worship at both of the Catholic churches, where there were the usual services of mass and vespers. The congregation at the Universalist church in the afternoon was large, the Rev. Seldon officert, paster, offictaline, and the serial conference meeting in the evening was well attended. There were services at the devening was well attended. There were sprifting method at the service of the services at the devening was well attended. There were sprifting method at the service of the service of the services at the devening was well attended. There were sprifting method at the service of the services of the services at the services of the services at the services of the services o

New Haves, March 14, 1800.
At the morning service to-day at the Control church Rev. Professor Fisher, of the Yale Thoological Seminary, preached a discourse upon the "Mumanity of Christ," selecting for his text Matthew xxvl., 88, 89. The sermon was devoted mulaty to

many of the sermon was devoted mulaly to show that Christ, doring his career on the earth, in his suffering experiences the same emojous as man. In the afternoon, at the same emojous as man, in the afternoon, at the same charch, feether the course, the course, at the Chapel street charch Rev. Professor Seelye. At the Chapel street charch Rev. Professor Seelye, of Amberst, College, preached as both the morrang and afternoon survace, in the morrang he preached achieving character of Churst, and to answer those seeds who deep that has was other than an ordinary man, and who also deep the drivine authorship of the Hible. In the afternoon he preached a sermon upon 'Christian Love,' as aggiested in John Xil, by the annualiting of Carist's feet by Mary with the costly challenge. Both discourses were very sale, and were besseld thou the multiples.

At the First Methodus charch, feet, Mr. Pictoher, the paster, preached almon the multiple, "The University of the effective of a Hesourse upon the subject of the experience and the Hesourse upon the subject of the experience and the Peach."

cial manner to the abominable connects, which, he said, ought to be every parent having a particle occurs proposition. During the services and offernous the music was

evere Denunciation of the Drama. odist Clergyman.
POUGHKEEPSIE, N. Y., March 14, 19

croft, of Ohio, officiated. At Temperance Hall Professor J. M. Clark, an enthusiastic temperance the fight against the rum sellers and rum drinke and for a time spoke eloquently. To-night the pri cipal point of attraction was the Washington stre the reverend gentleman to commence his remai-every available sear was occupied. Mr. Lewis to his text from the twenty-ninth verse of the ni-teenth chapter of the Acts of the Apostica, co-mencing, "The whole city is in confusion," &c. T reverend gentleman began his remarks by st-ing that all present might think is strai-that he should call their attention to t-subject of the theatre. The Methodist Chur-has always been the uncompromising foe-the theatre. The associations and tendencies of the theatre are dangerous in the extreme to society every grade. He objected to the stage as it is. T facatre is not a school for morals. The writers plays are not men of chastity; the morals of the nd licentiousness. He argu-ser of ruin, dare not present taggerate so as to caler to

## RELIGIOUS SERVICES ELSEWHERE

NEWBURG, March 14, 1869. This afternoon several hundred Free Masons, in full regalia, turned out to attend the funeral of one of their number recently deceased. The pro-cession was a quarter of a mile in length, and was witnessed by thousands of persons. The ceremonies at the grave were imposing and impressive. The full Masonic ritual for burial was observed. Rev. Dr. S. Irenzus Prime, efflor of the New York Observer, preached the morning sermon in the Union church, of which his son, Rev. Wendell Prime, has recently been chosen pastor. Dr. Prime Prime, has recently been chosen pastor. Dr. Prime took for bistext Ecclesiastes ii. 29—"For God giveth to a man that is good in fils sight vision and knowledge and joy." Not every man who is good in appearance is good in the sight of God. The greatest rascals are often those who are seemangy as most virtuous, the most upagent of men, and who shock the community by the revealation of their villames. Only God could pronounce unerriusly upon the hearts and the motives of men. The blessmap promised to those who are good in this sight are of on intellectual and sprifting ingione. We refer wealth and honors were not worthy as he wenting with the blessings God bestowed upon its claimlest, lawing secured the greater the springer of the greater the search of the could men's life, his passage through the portation death not last on-trance most the for misseying pure min thereby are reace upon the for, marriag, par and complex, spoken of m the last.

During the revival season just closing there have been about no conversions in Granger causity. Revival meetings are still head in some portions of the county.

Minoterows, N. Y., March 16, 1860.

The weather being beautiful the services at the various churches here were very largely attanced to-day, and were mainly very interesting. At St. Joseph's Catholic church she usual mass at cicht A. Father Andrew O'ficility officiating. The congregational church was densely fitted, and the Ber.